

Section I

History
of

WORK IN ALASKA

under the

BOARD OF NATIONAL MISSIONS

Presbyterian Church in the U. S. A.

Esbeck

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MADE IN U.S.A.

WORK IN ALASKA

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FOREWORD

This section of the Work in Alaska deals primarily with the missionary of the Department of Work in Alaska, having responsibility for administration of aided churches and preaching stations in Alaska and St. Lawrence Island.

Further historical accounts of school and hospital work will be found in the historical section on Educational and Medical Work. Occasional references to the beginnings of work in that Department are made here because of special relationships of the two branches of the missionary task in Alaska.

This thirty-six page historical sketch is a brief account of the work. For further historical material that has been collected and tabulated, refer to the files of Historical Research. In order to keep this section within workable bounds and somewhat in line with the histories of other departments, the following pieces of material may be found in the files of Historical Research, an office under the General Secretary of the Board:

1. A sixty page document, with historical accounts of missionary beginnings at:
 - Wrangell
 - Sitka
 - Haines
 - Juneau
 - Skagway
 - Barrow
 - The Yukon Country
 - Fairbanks
 - Wainwright
 - St. Lawrence Island
 - Southeastern Alaska

Each of these historical sketches included a list of missionaries who have served the Presbyterian Church at these stations.

(This section was written for Stefansson's ENCYCLOPAEDIA ARTICA in 1950.)

2. A detailed tabulation of expenditures by the Board on Work in Alaska from 1885 to 1952. This is broken down to show the annual expenditures for the work of all of the departments or agencies of the Board (10 of them). The summary of these expenditures is given on page 35 of this historical section.

3. The Historical Research files contain a listing of all missionaries who have served the Presbyterian Church in Alaska from 1877 to 1952, arranged according to the mission stations.

4. The Historical Research files also contain detailed information about the mission stations and biographical sketches of all of the more prominent missionaries who have served in Alaska — A "Who's Who in Presbyterian Home Missions."

History of Departments Series

WORK IN ALASKA

Outline of administrative history:

1. 1877-1878 - Informal beginnings by individuals interested in Alaska
Dr. Sheldon Jackson and Rev. A. L. Lindsley open mission work at Fort Wrangell and raise funds from friends and churches to support Mrs. Amanda McFarland and her mission school.
2. 1878-1923 - Missions in Alaska administered by two Boards:
 - a. 1878-1923 - The Presbyterian Board of Home missions administered the evangelistic work in churches and preaching stations and called the work "Missions in Alaska." The first appointed missionary was Rev. John G. Brady, at Sitka, 1878.
 - b. 1878-1923 - The Ladies' Board supported teachers in Alaska, the first of whom was Miss Fannie E. Kellog, at Sitka, 1878. As the administrative organization changed, this educational work was supported and administered by the Woman's Executive Committee, and later by the Woman's Board of Home Missions. Medical missions were under the Woman's Board, the first clinic being opened at Point Barrow in 1897; first hospital, opened at Point Barrow in 1921.
3. 1924 - - Administered by the Presbyterian Board of National Missions:
 - a. Evangelistic missions under the Board:
 - (1) 1924-1932 - Administered under Dept. of Town & Country Work
Dr. Andrew J. Montgomery, Director-'24-'32.
 - (2) 1932-1948 - Administered by Unit of Work in Alaska
John M. Somerndike, Secretary - '32-'39
Everett B. King, Secretary - '39-'43
(Began 8/1/39; resigned 10/3/43)
J. Earl Jackman, Secretary, '44-'48
(Began 1/1/44)
 - (3) 1949 - - Administered by Dept. of Work in Alaska
J. Earl Jackman, Secretary, '49 -
 - b. Educational and medical missions under the Board:
 - (1) 1924-1932 - Administered under Div. of Schools and Hospitals
Edna R. Voss, Secretary - '24-'32.
 - (2) 1932-1934 - Administered under Unit of Schools and Hospitals
Edna R. Voss, Secretary - '32-'34.
 - (3) 1935-1948 - Administered under Dept. of Educational and Medical Work
Edna R. Voss, Secretary - '35-'47.
Katharine E. Gladfelter, Secy. - 1948 -
 - (4) 1949 - - Administered under Div. of Educ. and Medical Work
Katharine E. Gladfelter, Secy. '49 -

PRESBYTERIAN MISSIONS IN ALASKA

The Presbyterian Church in the U. S. A. answered the call to Alaska in 1877. The appeal of the people under ten years of American rule found its way through army, navy, and civilian communications. The first Presbyterian mission opened by invitation at Fort Wrangell in Southeastern Alaska. At that time, and for thirteen years longer, the Eskimos (Inupists or Innuits) were an isolated and mysterious people.

In the year 1876 soldiers, sailors, and civilians who came in contact with the native tribes of Southeastern Alaska reported a dark picture in keeping with the current estimate of "Seward's folly." At the time of this Centennial year of American Independence, they estimated that approximately 35,000 Eskimos, Aleuts, and Native Indians lived in primitive darkness, preyed upon by some unwelcome white Americans interested in fishing, mining, and collecting revenue. Ten years under the stars and stripes had given the native population little to cheer about.

Both Eskimos and Indians lived generally in various types of communal houses. One large apartment, sometimes underground, sheltered as many as ten or more families. The dark, desolate abode swarmed with human beings little removed from primitive brutes and fostered an existence regulated by unhealthy and pernicious habits. Heartless, shortsighted individuals and commercial organizations, extracting easy fortunes from the limitless resources of the country, profited most by keeping the people in their state of animal fear and darkness.

This statement of the situation in 1876 is not that of a pious shocked mission board but essentially that of a hard-bitten army officer who wrote about the conditions he left when our military forces withdrew after a few years of army occupation in Alaska. He wrote that during these years "the

officers of the Army were denied the jurisdiction for an ordinary police, on the one hand, and held responsible for order and enforcement of the law on the other." (1)

Major-General A. W. Greely wrote, "Civil conditions after the departure of the Army cannot be recounted without a sense of shame. A pandemonium of drunkenness, disorder, property destructions, and personal violence obtained in Sitka, which eventuated in ^{ru}mder, followed by a threat of Indian uprising, and frantic appeals for protection that was temporarily accorded by a British man-of-war." (2)

The natives of Alaska from the Arctic Coast to the Southeastern Archipelago, who in 1867 transferred their citizenship from Russia to the United States without any voice in the transaction, were left helpless. Without the protection of the "inalienable" rights and privileges of American citizens. Left without law, police, or courts, their days became absorbed in petty tribal wars. Their own primitive religion had fastened upon their minds and customs a lecherous system of witchcraft and sorcery. Their shamans (medicine men) fattened upon their traditional chicanery of healing the sick and torturing "witches" they pointed out when barbaric incantations failed to cure.

Travelers, explorers, and military men brought back lurid tales of native darkness and misery. The religion of the Eskimos and Indians was veiled in gloom. From an unholy mixture of fear and hate, the people admitted the existence of good spirits but spent their groveling days in placating a host of evil spirits. Their beliefs led them inevitably into practices of slavery, witchcraft, child murder, and strangling of the aged. Every animate and inanimate thing provided foul habitation to a spirit that was more often evil than good. No mental concept provided a word in their languages for the civilized and Christian idea of love. Presbyterian missions

went to these people in the land of the midnight sun with the light and hope of the Christian message.

In the Centennial year of 1876 small families and tribes of vastly scattered natives fought for existence from Metlakatla to Point Barrow. Without law or order these newly acquired Americans fell a prey to temporary exploiters of the wealth of Alaska's natural resources. Uncontrolled whalers killed off the whales and drove away the manypurpose walrus, the chief source of food, clothing, and shelter for the people of the Arctic Circle. Commercial fishermen fought their way up the fishing lanes of channels and rivers with improved methods and netted great profits especially in salmon runs. Miners rushed into the mountains and river valleys, taking the wanton gold by right of arms. Trappers and organized fur companies wrested from the natives the best of the pelts by means of sharp trading, coercion, and common theft. Thus in 1876, a decade after the purchase of Alaska, a stench filled the nostrils of every freedom loving American who visited this land of darkness and glaciers and unlimited resources.

APPEALS FOR HELP

The Alaskan appeal filtered into the United States through many channels. A missionary returning from the Sandwich Islands in 1829 had visited South-eastern Alaska and had been challenged by the evidences of primitive need. But his report did little more than release tears of compassion from scattered congregations in the States. The Russian Orthodox Church, that had maintained a few missions for their people in Alaska since 1794, officially withdrew in 1867 although the mission church in Sitka remained. The Lutheran Church of Finland kept a missionary at Sitka from 1839 until 1867 in order to minister to Swedes, Finns, and Germans. The Church of England followed the Hudson's Bay Company along the Upper Yukon. Seven native Indians, converted in British Columbia and living at Fort Wrangell in 1876, appealed to the army of occupation for teachers of the Christian religion.

During the ten years of the American occupation of Alaska, soldiers and their wives wrote back to the States for teachers for public schools and Sunday schools. General O. O. Howard returned from Fort Wrangell in 1875 and appealed to the Presbyterian Church through Dr. A. L. Lindsley of Portland, Oregon. This pastor of the First Presbyterian Church of Portland wrote to the Board of Foreign Missions but got no action because funds were scarce on post Civil War days and because the request lacked adequate facts and emotional appeal. During the years of his far-flung missionary work in the Rocky Mountain country previous to this time, Dr. Sheldon Jackson had relayed to the Board of Home Missions several appeals to awaken a sense of responsibility for outreach into the newly acquired Northland. But Alaska was almost unknown and the appeals received slight attention.

However, Dr. Lindsley and Dr. Jackson continued to be burdened personally with the needs of the people of Alaska. A letter from a soldier who was leaving Fort Wrangell in 1877 came to the attention of Dr. Lindsley and Sheldon Jackson. The latter worked it into a feature story for American newspapers. In the spring of that year, Dr. Lindsley commissioned a layman from his church in Portland and paid his expenses to visit Fort Wrangell and Sitka in order to survey the country's religious needs. The report of this Mr. Mallory about the filth, immorality, and primitive religious depravity of the native Indians instigated Dr. Lindsley to act independently of the Mission Boards.

PRESBYTERIAN RESPONSE

Dr. A. L. Lindsley and Dr. Sheldon Jackson combined forces in the summer of 1877 to answer the desperate cries for help. The Portland pastor persuaded his church to guarantee the salary of a missionary teacher for Fort Wrangell. Dr. Jackson took a vacation from his work in the West for a journey to Southeastern Alaska in August of 1877 in order to inaugurate

Alaska Missions

the work of Presbyterian missions. He took Mrs. Amanda McFarland, veteran missionary from Spanish-speaking and Indian missions in Santa Fe and among the Nez Percés respectively, to the village of Fort Wrangell from which the armed forces had recently withdrawn.

They found a squalid fishing village scourged by disease, tribal warfare, and the lust for gold. The white population was composed of the collector of customs, a few traders, and a shifting flotsam of miners from the valley of the Stikine River. The native Stikine tribe waged continual warfare with other tribes and among its own family clans. Fort Wrangell had no benefit of clergy, no protection of laws, police, or courts. Only an Indian, Philip Clah, who had been converted in British Columbia, provided a nucleus for missionary work. Here Dr. Jackson and Mrs. McFarland arrived on August 10, 1877 to begin the first Protestant mission work in Alaska in the name of the Presbyterian Church.

FIRST PRESBYTERIAN ALASKAN MISSION

Sheldon Jackson set in order the first mission station with the aid of Amanda McFarland. He won the friendly cooperation of the collector of customs and the leading merchant. He rented a small home for Amanda where she could conduct school and religious services. They enlisted the help of two natives, Philip Clah to preach to the Indians and Mrs. Sarah Dickinson to act as interpreter among the Stikines. Then Sheldon Jackson left Mrs. McFarland in charge and hurried on to visit Sitka.

He returned to the United States to report on the amazing situation. He toured the country for two years making hundreds of addresses, writing scores of magazines and newspaper articles, and pleading with the Board of Home Missions and the women of the Church to come to the rescue of Amanda and her work at Fort Wrangell. He persuaded the Church to give money for workers, schools, and churches. He challenged the women of missionary societies to send assistance to the lonely woman living among a people chained to superstition, misery, and lawlessness. The women of the Church were shocked - and then aroused to help.

Alaska Missions

During the following two years Sheldon Jackson secured funds from churches, friends, and mission boards to support and expand the beginning work. He raised personally \$12,000. to build the McFarland Home for native children at Fort Wrangell. He recruited several missionaries to enlarge the mission at Fort Wrangell and to open a new station at Sitka. In April of 1878 the Board of Home Missions placed the Rev. John G. Brady at Sitka for evangelistic missions and the Ladies' Board in New York provided funds for the support of Miss Fannie E. Kellogg to open school work in Sitka. Brady served for a year and then resigned to become one of the distinguished pioneer business men of Alaska -- befriending the mission work and later serving three terms as Governor of the Territory (1897-1907.) Miss Kellogg taught school for several months and then married the Rev. S. Hall Young, taking up her mission service at Fort Wrangell. Mr. and Mrs. Young aided Mrs. McFarland in her school work and evangelistic outreach and plunged into a campaign with her to uproot the charlean shamans who kept the Stickines miserable and debased by their ancient superstitions. The work at Fort Wrangell was so successful among the natives that he built and organized the first Presbyterian mission church in Alaska at Fort Wrangell in 1879.

The mission work at Sitka marked time for about a year after the loss of Mr. Brady and Miss Kellogg. Then it revived in March of 1880 when Miss Olinda A. Austin arrived to open school again. She and her father, Mr. Alonzo E. Austin, who was later ordained for evangelistic mission work, laid the foundations for the school that in time became the influential Sheldon Jackson Institute (now the modern Sheldon Jackson Junior College.) All of the subsequent mission work developed from the small but significant beginnings at Fort Wrangell and Sitka under the initial faith and works of Dr. Sheldon Jackson and Dr. Lindsley.

FIVE APPROACHES OF PRESBYTERIAN MISSIONS

The Presbyterian Church developed a five fold approach to its task in

ALASKA Missions

Alaska. Through the years of organized mission outreach in the westward march of the nation from 1602, Presbyterian home missions had marched in the vanguard of civilization from the Colonial seaboard to the Pacific. In many instances it scouted ahead of the peioneers, getting a foothold before law and government established themselves to protect the settlers. In order to meet the pagan lawlessness in frontier country, the mission board set out boldly upon an inclusive campaign of service.

In Alaska the Presbyterian mission program served five essential needs of the people. By opening schools, the missionaries overcame prejudice by means of spreading literacy and information. Through the establishment of instruments of good government, they arrested crime and lawlessness. With the example of a contagious Christianity in daily life, they spirited away the pagan religion of fear and the placation of evil spirits. By means of clinics, hospitals, doctors, and nurses, they healed the broken, sickly bodies of the people. Through the introduction of industrial arts and the importation of domestic reindeer, they developed a stable economy among a people doomed to extinction in the natural course of events. By means of a brief survey of the isolated elements in the mission program, we can trace the pattern of an integrated outreach among the Indians and Eskimos of Alaska.

EDUCATIONAL MISSIONS

The first approach to the Presbyterian missionary program in Alaska began with a school at Fort Wrangell. On October 28, 1877, Mrs. Amanda McFarland opened a sewing school for women and girls. She learned from them how fearful, unhappy, and barren were their lives from infancy to old age. She taught them, with the assistance of her interpreter, simple domestic arts, the joy of living on a high plane of spiritual security, and the sound morality basic to the Christian religion.

Almost immediately Mrs. McFarland learned that an enduring education must begin early in the lives of the primitive natives so steeped in their

hampering traditions. She decided that she must have a home for the girls, a boarding home in which she could gather a group of young girls. She began by rescuing a few of the younger teen age girls who would normally be sold by their parents for a few blankets or enticed by the vicious elements of the white population for a short term of diseased immorality. As the result of her appeals to the women of the Church and the strenuous campaigning of Sheldon Jackson in the States, enough money was provided to build the McFarland Home in 1879-80, an industrial school and home for girls.

Miss Fannie E. Kellogg opened a mission school in Sitka in 1878. After she left to marry S. Hall Young of Fort Wrangell the following spring, the school languished. But in the summer of 1880 Miss Olinda Austin reopened the school, with the backing of the naval commander at the port. During the first year, Miss Austin and her father made the school so popular that seven native boys insisted that the school open a boarding department to enable them to escape from the degrading environment of their squalid communal homes. Since 1880 this school at Sitka has enjoyed an unbroken period of service and developing usefulness in the lives of Alaskan youths.

In 1824 the girl's school at Fort Wrangell burned and the boarding pupils were moved to Sitka to unite with the boys' industrial institute. The natives of Southeastern Alaska, and even as far north as Point Barrow among the Eskimos, point with pride to their coeducational institution that has grown into an accredited Junior College. In 1944 this lineal descendant of the schools started by Mrs. McFarland and Miss Austin became the Sheldon Jackson Junior College.

Educational work throughout Alaska owes its impetus to Dr. Sheldon Jackson. From the time of his first visit to Fort Wrangell and Sitka in the summer of 1877, he campaigned for schools for the natives. He wrote articles, buttonholed congressmen, and seized the National Education

Association, urging churchmen, politicians, and educators to set up in Alaska the American educational system among the newly acquired citizens. In 1864 his efforts bore fruit. When the Senate and House bill of that year made Alaska a "District" with provisions for a civil government and an educational system, it included an appropriation for \$25,000. for public education. He secured \$1,000 from Congress for the enlargement of the industrial school at Sitka. In 1885 the U. S. Commissioner of Education appointed Dr. Jackson as General Agent for Education in Alaska. Lacking any public school buildings and with only a small amount for the total budget, he was forced to adopt the regularized practice of the Department of Indian Affairs in the United States. That agency used mission schools whenever possible in order to stretch the dollar appropriated for educational purposes. Therefore Jackson used the government appropriation in building up the staff of the existing mission schools and secured the cooperation of a number of mission boards to enter the field at selected spots. By the early '90s Methodists, Baptists, Moravians, and Episcopalians all conducted schools in scattered areas of Alaska from Wrangell to Unalaska and Point Hope. The Presbyterians manned the work at Point Barrow. The government paid the salaries of the teachers, while the denominational mission agencies built schools and appointed the teachers.

By the summer of 1890 Jackson secured teachers to open schools in the more remote stretches of the Arctic Coast among Eskimo villages. Taking teachers and building materials aboard the Revenue Steamer Bear Dr. Jackson and Captain Healy anchored off Cape Prince of Wales at the largest of the Eskimo villages (King-e-gun, pop. 500) and built a public school for two teachers, W. T. Lopp and H. R. Thornton. Two weeks later they anchored at Point Hope while the crew of the Bear built a school house for Dr. John B. Driggs. Then within a fortnight, the Bear broke through the Arctic ice pack to Point Barrow where the government maintained a Refuge Station for stranded whalers. Jackson secured the use of a room in the Refuge Station for Prof.

Leander M. Stevenson where he might live and also open a school for the Eskimo children. Four years passed before building materials could reach Point Barrow so that the teacher might build a school house. The materials for these three school houses were donated by three mission boards in the United States. They were given by the American Missionary Association for Cape Prince of Wales, by the Episcopal Missionary Society for Point Hope, and by the Presbyterian Board of Home Missions for Point Barrow, (to be precise, Barrow, Alaska.) In later years the churches and the government agreed upon the principle of the separation of church and state in the educational work in Alaska. In spite of criticism, Dr. Jackson vindicated his use of existing mission schools for the beginning of a work which could not have been otherwise with the small appropriation made by Congress. The schools in Alaska have suffered from discriminatory practices that have so frequently prevailed among minority groups in all parts of the United States when the education of the group made a beginning.

As a part of educational work as General Agent for Education in Alaska, Sheldon Jackson conducted research in the customs, arts, and skill of the people. During his travels from 1877 until 1907, he collected museum pieces of clothing, instruments, and equipment of Eskimos, Aluts, and Native Indians. He sent many specimens to the Smithsonian Institute, to private museums, and to Sitka. Here on the grounds of the Sheldon Jackson School he built a museum to house the most complete collection of objects of the primitive alaskan native arts and crafts. He studied native ornamentation, dress, food, dwellings, and implements as a by-product of his work.

The mission schools rendered assistance to other students and explorers. The mission school at Barrow entertained Wilhjalmur Stefannson on his trip of exploration in 1907. Captain Wilkins made Point Barrow his headquarters during his Arctic explorations in 1925-26 and again in 1926-27.

PRESBYTERIAN MISSION CHURCHES

Presbyterian mission churches in Alaska developed from the beginnings in educational missions. Churches were needed, as usual, to maintain the standards of living taught in the schools. Thus the first Protestant mission church in Alaska developed in the shadow of the school room at Fort Wrangell.

Sheldon Jackson raised funds privately from friends in the States because mission boards were feeling the pinch of a general depression in 1873. He visited seminaries and recruited young men hardy in spirit and body. He prevailed upon the Board of Home Missions to appoint Rev. John G. Brady from New York and Rev. S. Hall Young from West Virginia when they completed their theological education in the spring of 1873. They were the first in the succession of more than one hundred and twenty-five Presbyterian ministers to serve the mission field in Alaska from Fort Wrangell to Point Barrow.

Rev. S. Hall Young arrived in Fort Wrangell on July 10, 1873, the second minister to be sent by the Board of Home Missions to Alaska. He assisted Mrs. McFarland with her school, studied the native language, conducted religious services, and helped put a stop to the unhuman practices of shamans who persecuted people by naming them as "witches" and of chiefs who slaughtered slaves at will. He consecrated his energies to the overthrow of witchcraft, sorcery, and tribal feuding. He helped Mrs. McFarland establish her refuge for girls who were doomed by custom to be sold or leased to miners infested with venereal disease and immoral living. In the name of America and Christianity he waged warfare against the tribal sanctions of evil.

When he organized the first Protestant church for natives at Fort Wrangell in the summer of 1879, many of the stickine Indians united with the Church. Mr. Young arranged this inaugural service during a visit of three Presbyterians of national reputation. Dr. Henry Kendall, Secretary of the Presbyterian Board of Home Missions, Dr. Sheldon Jackson who became the leader of all protestant mission and educational work in Alaska, and Dr. A. L. Lindsley who was the pastor of the First Presbyterian Church of Portland, Oregon all took part and

gave official sanction to the service. The enthusiastic young pastor added luster to this beginning by including in the service his distinguished friend, John Muir, who had arrived from the States on the boat with the dignitaries of the Church. Then with the organization completed, S. Hall Young escorted the great scientist and naturalist on his first scientific journey to study and chart the glaciers. Science and religion explored Alaska together from the beginning.

Mr. A. B. Austin, a lay evangelist and educator from New York, landed at Sitka in 1880. He soon gathered together a small band of natives who wanted to inquire into the Christian religion. With the assistance of Dr. Sheldon Jackson he organized the Presbyterian Church in Sitka on September 7, 1884. Into this church fellowship they accepted forty-four natives and five white members. A week later Mr. Austin was ordained as a minister of the Presbyterian Church to serve this congregation.

People of other tribes and villages heard of the missions and witnessed the lives of the missionaries and the converts. They asked for teachers and churches. Gradually they gave up their unsatisfactory tribal religions that were dominated by fear and filth. Presbyterian missions sprang up cautiously as funds became available through the Board of Home Missions. During the first twelve years of mission outreach in Southeastern Alaska, ten ordained missionaries from the States entered this Archipelago and two native evangelists were employed. Not until 1890 did the work find an open channel among the ice bound Estimates of the Arctic Coast. However, the missionaries found the Inupiat receptive to a new religious experience. Many of the people, docile and tractable, within the Arctic Circle welcomed the Presbyterian missionaries warmly and asked for churches, schools, and hospitals.

The following list indicates a chronological catalog of mission churches organized by Presbyterian Missionaries from 1879 to the present (1913). The dates after the names of the villages indicate their span of service as organized churches:

Presbyterian Mission Churches in Alaska

<u>Northern Alaska</u>		<u>Southeastern Alaska</u>	
Eagle	1899-1905	Wrangell	1879 - ---
Barrow	1900 ---	Sitka	1884 - ---
Nome	1900-1902	Haines	1885 - ---
Council	1902-1911	Jackson (Howken)	
		Native	1887 - 1914
		White	1890 - 1914
Fairbanks	1903---	Juneau	
		Native	1887 - ---
		White	1891 - ---
		Auk Lake	1941 - ---
Teller	1903 - 1905	Hoonah	1890 - ---
Rampart	1903 - 1904	Kallisanoo	1894 - 1896
Point Barrow	1909 - 1934	Skagway	1897 - ---
(Nuuk)			
Cordova	1910 - ---	Saxman	1901 - 1947
Anchorage	1916 - ---	Klawock	1902 - ---
Nenana	1917 - 1948	Kasaan	1902 - ---
Wales	1920 - ---	Kluckwan	1903 - ---
Wainwright	1923 - ---	Hydaburg	1912 - ---
Palmer	1936 - ---	Kake	1912 - ---
St. Lawrence Island		Metlakatla	1920 - ---
Cambell	1940 - ---	Angoon	1923 - ---
Savoonga	1940 - ---	Petersburg	1924 - ---
		Ketchikan	1923 - ---
		Craig	1929 - ---

Unorganized preaching missions include the following stations:

Iditerod	1903, 1910 - 1912	Tongas	1884 - 1886
Circle	1904 - 1905	Douglas	1901 - 1926
Chena	1905	Dyes	1897
Ruby	1912 - 1916	Klinquan	1906 - 1912
Knik	1913 - 1915		

Some of these preaching stations were at mining camps where shifting populations staked claims, worked the bonanzas for a while, and then set out for more glittering diggin's.

Presbyterian leaders, particularly Dr. Jackson and Secretary Kendall, saw a rare opportunity to provide in advance for inter-denominational cooperation in Alaska. Thus in 1870, within three years after the beginning at Fort Wrangell, Dr. Jackson invited the secretaries of the mission boards of the Methodists, Baptists, and Episcopalians to discuss comity agreements before overlapping work might spring up. This meeting led to further conference.

The representatives of these four mission boards were joined by Moravians and Congregationalists and worked out comity and strategy agreements. The Presbyterians accepted responsibility for Southeastern Alaska where they had staked out their original claim. The Methodists chose the Aleutian and Shumagin Islands. The Baptist centered upon Kodiak Island and the region about Cook's Inlet. The Episcopal Church decided to reach into the interior country along the valley of the Yukon. Moravian missionaries selected the valleys of the Kuskokwim and the Nushkegak. The congregationalists pushed into the Eskimo country in the vicinity of Cape Prince of Wales. And because no one else would accept the country farthest north, the Presbyterians added to their responsibility the northernmost tip of the continent, Point Barrow. This point nearest the pole in latitude seventy-two degrees and twenty-three minutes became the most northern mission outpost in the Western Hemisphere.

The list of churches and preaching stations is merely a factual log of the voyage of Presbyterian evangelistic missions from 1877 to 1953. To this we need to add the flesh and blood of men and women missionaries who preached and lived the Gospel message of Christianity during all those years of struggle and success. Their names are listed in the files of the Research Library but their heroic adventures of faith must be told in more complete biographical histories.

PRESBYTERIAN MEDICAL MISSIONS

Presbyterian missionaries in Alaska ministered to the bodies as well as the hearts, minds, and souls of the primitive peoples. Many of the early missionaries were sent to Alaska because they were doctors. Many of the evangelistic missionaries prepared themselves as best they could to render general medical aid in isolated spots to the sick and infirm. In 1897 H. B. Marsh, M. D. went to Point Barrow and began an almost unbroken succession of doctors until the government took over the hospital in 1936.

Clinics in the homes of the missionaries and in the schools became from the first a normal part of the service to the Indians and to the Eskimos. These clinics helped to arrest the diseases to which the native children were subject and tended to prevent insipient epidemics in the unsanitary villages. The health program aimed at cleanliness in the communities as a necessary twin of godliness.

The mission register lists a long extensive roster of physicians and surgeons connected with the mission stations in Alaska. It includes many trained nurses, semi-professional medics, and men and women qualified to dispense medicine and set fractured bones. For years they provided the only medical aid in the whole territory of isolated villages. They worked in opposition to the shamans, or medicine men of the tribes. Often they lived under the constant threat of death from these shamans who wielded power over the natives.

From the time that S. Hall Young barged in to break up the practice of witch hunting and torture among the Stickline tribe, many missionaries knew that their lives hung by the thread of Providence. They had the example of Dr. Marcus Whitman, pioneer martyred missionary doctor of Oregon, to give them courage -- and some concern for their families. However, none of these Presbyterian men in Alaska lost his life as did the Congregational missionary at Cape Prince of Wales in 1893 (Mr. H. R. Thornton, teacher.)

Sheldon Jackson, on his first tour of the Arctic Coast, recognized the

need for doctors, nurses, and hospitals. He reported a need for them at strategic locations to fight disease and illness to which the natives of the Northland were subject. He found the Eskimo dying in great number from tuberculosis. The large death toll among adults steadily increased and infant mortality was alarming. Dr. Jackson and others of the Presbyterian Board estimated that the race would die out unless something drastic were done for them. Therefore, the Board sent Dr. Marsh to Point Barrow in 1897, and, in time, set up a small hospital. This health service grew gradually until a hospital was built by the Board of Home Missions in 1920-21. This work increased in importance so that the United States government finally realized its responsibility for maintaining a hospital at this strategic point farthest north and on the air lane to Asia. The hospital was taken over in 1936 by the Office of Indian Affairs. One of the last acts of general medical service of the resident Presbyterian missionary physician, Dr. Henry Griest, at Barrow was to prepare for burial the bodies of Will Rogers and Wiley Post whose plane crashed about fifteen miles up the coast from the mission station. Percy Ipsalook, one of the natives who assisted at the mission station, was the first to learn of the accident and to render what assistance he could. The government has maintained the hospital at Barrow since 1936.

Hospitals were introduced and maintained in Alaska by the Presbyterian Board of Home Missions, under the administration of the Unit of Department of Educational and Medical Work of the Board. The following list shows the dates of this missionary hospital service:

- Point Barrow — Clinic from 1897 - 1936 and hospital from 1921-1936.
(Taken over by the Office of Indian Affairs in 1936.)
- St. Lawrence Island — Clinic maintained by doctors from 1898 - 1912.
Clinic maintained by registered nurse, 1933-1944.
- Hydaburg — Hospital maintained from 1913 - 1920.
(Taken over by U. S. Bureau of Education in 1920.)

- Klawock — Hospital maintained from 1914-1920.
(Taken over by U. S. Bureau of Education in 1920.)
- Haines — Clinic maintained from 1911-1907.
Hospital " " " " 1907-1917.
(Taken over by Department of Interior in 1918
for tuberculosis sanitarium.)
- Palmer — Hospital maintained since 1954, the Valley Presbyterian Hospital,
in cooperation with the local Palmer committee.

One other health service of the Presbyterian missions in Alaska is worthy of mention. The Board of Home Missions built and maintained through the years a fleet of small boats which served as floating ambulances and clinics. These boats from 1909 to the present have visited isolated villages in the waters of Southeastern Alaska conducting clinics, transporting doctors, and rushing emergency cases to hospitals. The Alaskan Native Brotherhood recognized the great service rendered their people through the ministry of these boats when they presented the Board with a plaque award^{ed} of merit.

The register of boats in the Presbyterian mission "navy" is as follows:

- The "Lois" — 1909-1924. (Destroyed by gas explosion, 1924.)
- The "A. L. Lindsay" — 1923-1939. (" " " " , 1939.)
- The "Tornado" — Operated out of Hoonah station.
- The "Red" — About 1912-15. Operated out of Haines for hospital service.
- The "Princeton" — 1925-1939. (Grounded in stormy channel, 1939.)
- The "Princeton-Hall" — 1941. Operated out of Juneau.
(Used by the Navy 1942-44.)
- The "S. J. S." — 1937-1942. Operated out of Sitka.
(Taken over by the Navy, 1942.)
- The "Anna Jackman" - 1958 -
- The "S. J. S. II" — 1943 - ——. Operated out of Sitka.

MISSION SERVICE FOR IAN AND CREW IN ALASKA

On October 18, 1867, the United States of America purchased Alaska from Russia for the sum of \$7,200,000. Russian authorities withdrew. The United States army took over several of the more populated towns such as Sitka and

Fort Wrangell. After ten years of conflict between the military forces placed in Alaska without civil jurisdiction and the administration in Washington, the armed forces withdrew. The country, consequently, was left without any form of civil government. The land had no police, no courts, no protection for property nor for the lives of the people.

When Mrs. McFarland began the work of her mission school at Fort Wrangell in October, 1877, the only semi-civil authorities were several collectors of customs. They held no power as magistrates but had some prestige because of belonging to the white race. The only authority, unofficial but respected for the ship's guns, resided in the officers of the United States' war ship Jamestown, which spent time off and on in Alaskan waters after the soldiers left. The revenue cutters in the area held occasional court to protect citizens of the United States. Therefore, Mrs. McFarland influenced several of the Stikine chiefs to call a meeting of the leading men of the tribe. To all intents and purpose this was a constitutional convention. The forceful Amanda McFarland was elected the presiding officer on February 3, 1878.

This constitutional convention at Wrangell held stormy sessions. The woman missionary, a few white men, and many native chiefs held heated debates about the needs of the situation and the possibility of establishing law and order. They finally agreed upon a few basic principles designed to maintain a law abiding community, agreed to try to keep the peace and live like Christians. They appointed native police, agreed upon a system of settling disputes and levying fines, and asked the missionary and the customs collector to make appointments. This local effort, however, left the rest of the territory of Alaska at the mercy of warring tribes and the lowest element of the shifting white population.

Sheldon Jackson and other missionaries and friends worked strenuously in the nation's capital to influence the government to establish a civil

government for Alaska. On March 14, 1884, the House of Representatives passed the Senate Bill authorizing a civil government. The act created a Governor, a United States Judge, a District Attorney, a United States Marshall, a Clerk, four Commissioners, and four Deputy Marshalls. President Harrison signed the bill and appointed the civil officers. They proceeded to Sitka as the capital of the "District of Alaska." Thus feeble beginnings in government dawned in Southeastern Alaska seventeen years after its purchase. The Eskimos were practically untouched by the bill and its provisions. Civil government did not reach them until Sheldon Jackson and his missionary helpers opened up the Arctic Coast to the missions program after 1890.

ECONOMIC FOUNDATIONS FOR MISSION SERVICE IN ALASKA

When Dr. Sheldon Jackson introduced the first Presbyterian mission into the Alaskan scene in 1877, he found the natives of the Archipelago in economic want. As he pushed his exploration northward to St. Lawrence Island and along the coast to Cape Prince of Wales and Point Barrow thirteen years later, he discovered the Eskimo in dire distress. The livelihood of both Indians and Inupiat had been undermined by commercial fishing and hunting companies.

Sheldon Jackson, as Presbyterian missionary and as General Agent for Education, introduced industrial training into all the schools he opened in Alaska -- from Fort Wrangell to Point Barrow. He traveled thousands of miles each year by komiak, canoe, and U. S. Revenue cutter to visit the scattered peoples. He studied the skills of the natives and sought ways to improve them through the schools. He encouraged the propagation of industrial arts and skills that the people lacked and sought ways to make the natives economically self-sufficient. He was wise enough to know that the missionary enterprise could never prosper as it should until the people could produce adequate food, clothing, and shelter.

He sent a few of the brightest pupils to the States to be educated. He

counted on them to return to help their own people develop into good citizens of the United States, free from wants and fears such as they had accepted as normal handicaps in life. Through the Presbyterian missionary enterprise in Alaska, the Board of Home Missions sought to lead the native people toward a physically healthy, economically sound, morally trustworthy, and spiritually good development that would make them worthy Christian citizens of that part of the United States of America.

In general the Presbyterian missionaries held this as their pragmatic ideal. One specific instance is found in the efforts of Dr. Sheldon Jackson among the Eskimos. He toured the Arctic Coast with the revenue cutter Bear during the summer of 1890. He helped take the census of that year. As he compared the census of that year with that of previous enumerations of the population, he discovered that the Eskimo tribes were facing starvation and rapid extinction. Whalers, operating on a large scale, had killed off great numbers of whales and had driven most of the others beyond the reach of the Eskimos in their relatively frail qajaqs. Ruthless walrus hunters had slaughtered the ivory-tusked source of food, clothing, and shelter. Seals were being killed at a rate that would inevitably make them known in the icy waters within a few years. The government, he learned, was doing nothing to control these large scale operations that meant wealth for the American companies, but which spelled doom for the Eskimos.

Therefore, if these natives of the frozen North were to maintain life at all, some drastic action must be taken at once. After a visit to St. Lawrence Island and villages of the Siberian Coast, he reached the conclusion that the government should import domestic reindeer to save the lives of the remaining 14,012 Eskimos of the 1890 census. If he could import herds of these animals, he could provide the people with food, clothing, and shelter once more.

As General Agent for Education, he hastened to Washington to report his

findings and theories to Congress. He asked for an appropriation and authorization to import domestic reindeer from Siberian Russia. People laughed and made jests about his "missionary, visionary enthusiasm." They protested, saying that the natives of Siberia would not sell their reindeer, that the animals could not survive a sea voyage, that the native Alaskan dogs would destroy them if brought to our shores, and that the improvident Eskimos would kill them off for food before they could multiply into stock herds. Congress declined to pass a bill appropriating money for the venture. Therefore, Sheldon Jackson made a private appeal for funds, raised \$2,145. and hastened to Siberia in the summer of 1891. He and the captain of the Bear took goods to barter for reindeer and successfully bought and transported 16 head of reindeer to Unalaska as an experiment.

He found he had refuted the claims of his opponents. He did buy the animals from the Russian peasants, the animals did stand the sea voyage, the native dogs did not molest the reindeer, and the Eskimos took good care of the imported animals. His experiment succeeded beyond all expectations.

Dr. Jackson appealed to Congress again in 1892. The appeal was refused. So he raised more funds from private sources and in the summer of that year he brought the first herd to the mainland. The revenue cutter put the animals ashore at a place on the Seward Peninsula named in honor of the friend of the project, the Teller Reindeer Station. On the 4th of July, 1892 he landed 53 head and later in the summer added 171 more selected Siberian domestic reindeer. As a result of the incontestable proof Jackson had provided, Congress finally appropriated the sum of \$6,000 in 1893. Jackson and the revenue cutter brought that summer 127 reindeer to Alaska. In 1894 he imported 127 reindeer and the herds produced 186 head of young stock. At last the business rested on a sound basis. The country began to acclaim Jackson's success on behalf of the Eskimos. The reindeer industry among the natives, often in connection with the mission schools, was well on its way to save the Eskimos from extinction and to provide a sound economic basis for missions.

We may judge the measure of success during the years ahead from a letter written by the Honorable John Eaton, Commissioner of Education on January 27, 1898:

"We have gone far enough with Dr. Jackson's plan of establishing reindeer herds in the Arctic regions of Alaska to be sure that they are not only the means of saving natives from starvation -- their milk and meat furnishing food; their skins and entrails, clothing; their bones, horns, and hoofs, implements; those trained to the harness, the best transportation for those regions -- but that the care of these herds furnishes the industrial schools for the natives a new order of life. From the government herds and training, a supply of deer and trainers is to go to each of the respective mission stations until the possibility is within reach of every man owning deer and having the skill of their care and use; thus each family may become self-supporting, and in time each community may be taught English and Christianized, and learn to support, as elsewhere, their own churches.

"These communities are to be brought into communication with each other and with the outside world by the use of deer for transportation and the establishment of mails. Thus this work aims not only to save souls, but to save bodies by preserving the life that now is, as a means of gaining hope of the life to come."

The great climax of Jackson's conviction and proof of the value of domestic reindeer for Arctic Alaska came in the winter of 1897-98. In the late fall of '97, about 300 whalers had to abandon ships caught and crushed in the Arctic ice pack. The men reached the Presbyterian Mission at Point Barrow. The government Refuge Station there was stocked to feed approximately 100 men for a year. Unless additional food could be sent overland to Barrow by spring, the stranded men would face starvation. In response to an appeal from President McKinley, Sheldon Jackson proposed and organized a rescue mission

to take food to the point farthest north.

He secured four officers from the revenue cutter, Bear, and the missionary at Cape Prince of Wales to take a party of four native reindeer herders and 435 head of reindeer. Through the severe Arctic winter of cold, snow, and storms, these intrepid volunteers drove the reindeer about 1000 miles to Barrow. They arrived on March 29th, 1898 and began butchering meat for the starving American whalers. From this time forward the reindeer project was assured of official backing and support.

Congress sponsored the work of securing and breeding of reindeer for the Eskimos. Between 1894 and 1908, Congress appropriated \$240,500. for Sheldon Jackson to administer for the importation of domestic reindeer and for the training of the natives in herd preservation. He brought over from Siberia between 1892 and 1902 an aggregate of 1,280 head. In 1902 the Russian government withdrew its permission for such purchases and shipments to the United States. But the herds of reindeer herded, bred, and trained at the mission stations increased rapidly to 15,840 head by July 1, 1908.

In order to introduce the advantages of civilization among the peoples of the frozen North, Sheldon Jackson tried to provide many things basic to Christian civilization. Among other services, he secured in 1899 the routing of the first Reindeer Post Route for mail in the possessions of the United States. It covered the coastal towns from St. Michaels on Faring Sea to Kotzebue well within the Arctic Circle. The Reindeer Post made round trips three times a year at the beginning. Later the route reached Point Barrow. Thus the northernmost point of the United States could be reached with messages from the nation's capital at more frequent intervals than the annual tour of the revenue cutter each summer.

Presbyterian missions in Alaska began a work in 1877 that soon made sense of "Seward's folly." The Board of Home Missions and the Woman's Board of Home Missions introduced and supported churches, schools, and hospitals. To provide a sound economic basis for these missions, the Presbyterians induced the United

States government to establish law and order and the beginnings of civil government in Alaska. Industrial schools provided for the training of the young from Fort Wrangell to Point Barrow in time and encouraged the adults to perfect their native arts and crafts. The mission stations, as they increased in number and in the facilities they provided, served the people of Alaska through an inclusive program of health, education, and religion that has normally moved into frontier country with the Presbyterian missionaries. All of these elements of the Presbyterian mission service to the native Indian and Eskimo peoples of Alaska have increased and improved through the years since 1877. Our mission outreach in Alaska is stronger today than ever before in all of these years from 1877 to 1953.

The work in Alaska, as elsewhere, has been the result of the missionary policy, the missionary personalities, the ideals and practices of the Church. In the preceding outline of the beginning and early developments, we have set in part the policies and personalities that made the outreach effective. In the sections that follow, we shall view in more detail the development of the service in many of the Alaskan villages. We shall have a more intimate look into the lives of selected men and women who have been outstanding among the long line of worthy missionaries in this specialized field. Already we have pointed out the initial service of men and women such as Dr. Sheldon Jackson, Dr. A. L. Lindale, Dr. S. Hall Young, and Amanda McFarland. The list of missionary heroes and heroines is too extensive to consider in detail the unselfish service of these evangelists of Christianity within the pages of this brief history. Biographical sketches may be added from time to time. The Presbyterian Church may justly be proud of the objectives and the results, of the missionaries and the converts in this vast land of unlimited resources.

GENERAL MISSIONARIES

The Presbyterian Board of National Missions, and its predecessors, have maintained at intervals "general missioneries" in Alaska to supervise the work. Sheldon Jackson was never given this title, but this father of the Alaskan outreach assumed in his characteristic manner the duties and the responsibilities of general missionary. He was the "Bishop of All Beyond" from the days when he assumed leadership for the vast western frontier beyond the Missouri River.

In 1901 the Board of Home Missions appointed Dr. S. Hall Young as its first General Missionary to Alaska. Since that date, the Board has maintained the following missionaries in that title:

1901-1912	Dr. S. Hall Young
1912-1922	Dr. James H. Condit
1922-1923	Dr. S. Hall Young
1944-1950	Rev. Paul H. Prouty

In 1950 the Board of National Missions appointed Rev. R. Rolland Armstrong as its Field Representative for Alaska, with headquarters at Juneau. He became President of Sheldon Jackson Jr. College in 1956.

THREE QUARTERS OF A CENTURY IN ALASKA

The epic of Presbyterian outreach in Alaska has been told piecemeal by means of many writers. The complete story of heroism and spiritual advance among the natives of Alaska can never be told. But we may catch a few flashes of the northern light of a brilliance of the Light of the world searching into the darkness that was Alaska when missions entered this field. We may turn to a number of sources of information in the sections that follow in this manuscript - such as the historical sketches of mission stations, biographical sketches of missionaries, the table of outstanding chronological events, and the lists of missioneries engaged in evangelical, educational, and medical missions. Further information may be found in the bibliography.

You will find one of the best and most interesting accounts of the first half century of work in Alaska in "HALLYOUNG OF ALASKA: AN AUTOBIOGRAPHY" by S. Hall Young (Revell - New York - 1927). Sidelights on his explorations will be found in "ALASKA DAYS WITH JOHN MUIR" by S. Hall Young, (Revell, N.Y. 1915). A readable history of Jackson's many-sided mission in Alaska from 1877 - 1908 is "SHELDON JACKSON" by Robert Laird Stewart (Revell - N.Y. - 1908). Or turn to Sheldon Jackson's own account of what he found in Alaska in 1890, "ALASKA". The most recent summary of Presbyterian missions in Alaska is included in "PRESBYTERIAN PANORAMA" by Clifford V. Drury (Board of Christian Education - Philadelphia - 1952.)

The history of Presbyterian missions in the Northland will be found in part in the sections on the mission stations in this manuscript. However, a brief summary of the three quarters of a century may be in place here. The first Presbyterian mission church was organized at Fort Wrangell in 1879, with Rev. S. Hall Young its first pastor. The first school was opened and conducted by Mrs. Amanda McFarland in October, 1877. And the first hospital was built and opened at Barrow in 1921. We will take a brief look at the development of the evangelistic, educational, and medical work since those beginnings.

From that original mission church, the ecclesiastical development may be traced in the chronological list of churches organized (page 14.) From 1879 the growth in the number of organized churches is indicated thus:

Organized churches in 1879	1
1890	7
1900	18
1910	20
1920	25
1930	30
1940	26
1950	31
1955	33

During the three quarters of a century, missionary transportation made drastic changes in keeping with developments. The first missionaries in 1877

and those for many years thereafter reached their Alaskan stations by means of small freight and passenger steamers that plied the waters of the inside passage during the summer months. S. Hall Young and others in Southeastern Alaska regularly traveled from village to village of the islands of the Archipelago by means of the canoe -- the native dugout or sometimes the bark canoe. After 1885 when Sheldon Jackson became the General Agent for Education, he used the revenue cutter "Hear" for the transportation of his teachers and for his annual inspection tour of mission stations -- as well as for the importation of reindeer from Siberia. After opening the mission stations along the Arctic Coast in the summer of 1890, he delivered the teachers during the months of July and August by means of the revenue cutter.

The missionaries in Eskimo country used dog teams for transportation. Dog teams were used exclusively at first. But after the importation of the domestic reindeer in 1892, they often traveled on light sleds drawn by reindeer. During the summer months when the ice pack was back from the shore, they traveled locally by means of the Eskimo qajaq. When in 1897 S. Hall Young, and other missionaries following later in his example, went to the Yukon with the gold seekers, they used rafts, canoes, and river steamboats to travel from Lake Bennett to Foss. The first motor boat owned by the Board of Home Missions was called the "Idis" and served the work from 1900 to 1924. Other motor boats were added from time to time to the "Presbyterian navy" (See page 15.)

Automobiles were impractical in a land of islands and frozen coastline in the far north. When the Alcan Highway was opened in 1943, the Sunday school missionary was provided with a car to cover the long thin line of scattered communities between Fairbanks and the Canadian line. The difficulties of travel in the frozen Arctic were relieved somewhat by experimentation with a snowmobile in . But in 1947 the airplanes opened up new possibilities of transportation in the region about Farrow. The gift of a Piper Clipper, called the "Arctic Messenger," enable the Board to provide its missionary with really modern transportation between stations and settlements. Thus the evolution continues.

The Presbyterian missions have sought the aid of natives in the work of the stations from the beginning. When Mrs. McFarland opened her work at Fort Wrangell in 1877, she secured the invaluable aid of a consecrated native woman. She made Mrs. Sarah Dickinson a member of her Christian household and her interpreter. She encouraged Philip Clash to become an evangelist among his people at Fort Wrangell until death claimed him within a few months. Mrs. McFarland and Mr. Young instructed her and sent her as a missionary teacher among the Chilcat tribe at Haines in 1880. They then trained Tillie Paul and her husband and sent them as missionaries among the people at the dangerous village of Klukwan among the Chilcats and later among the Tongass tribe.

Mrs. McFarland sent one of her brightest and most promising pupils to the States for special education and then welcomed her back to assist her in her school. This native girl, Frances Willard, was bright, beautiful, and talented. She served faithfully in the school for many years and brought credit to her people.

Two other native missionaries of more modern times deserve mention among a long line of worthy Christians from the natives of Southeastern Alaska. The Rev. George R. Betts, pastor of the mission church at Hoonah in 1953, has served the Presbyterian missionary work of Alaska for a quarter of a century. The Rev. Walter A. Soboleff, pastor of the native mission church at Juneau (1933), completed his education at Dubuque University and Theological Seminary after training at the Sheldon Jackson School at Sitka. Since 1940 he has been serving faithfully and well his own people in the capital city of Alaska.

Among the Eskimos, the Rev. Percy P. Ipalook was the first native to be ordained for the Gospel ministry. He completed his theological training at Dubuque Seminary and was ordained in 1941 by the Presbytery of Yukon. The Rev. Roy Ahmoogak completed his theological work at Bloomfield Theological Seminary in New Jersey and was ordained by the Presbytery of Yukon in 1947.

Mrs. Anna's McFarland opened her school at Fort Wrangell in October, 1877. The school developed rapidly into a boarding school and home for girls until it was destroyed by fire in February of 1883. Dr. Young raised money in the States that summer and fall and returned to Wrangell to rebuild the McFarland Home and Mrs. Young's Thlinget Training Academy for Boys during the winter of 1883-84. But Sheldon Jackson transferred the McFarland Home and school to Sitsa in the fall of 1884 to unite with the Training School there which had developed from the school started by Miss Olinda Austin and her father. This school developed by steady growth through the years into what is now the Sheldon Jackson Junior College. The Thlinget Training Academy for boys continued its usefulness until 1888 when the Youngs returned to the States for nine years.

The medical work in Presbyterian missions began with the first successful of medicine that Mrs. McFarland induced her girls to take. Each succeeding missionary became to some extent a medic among the people of the station. Each school had its clinic. But the first hospital grew out of a special need at Barrow where the missionary was a trained physician through a long period. In 1909-11 the Board of Home Missions, through special gifts for the Women's Work, built the first mission hospital in Alaska at Barrow. (See the section on hospitals, pp.17-18.)

The missionary outreach in Alaska has sought to extend a hand of fellowship to the white population as well as to the natives. The church at Sitsa welcomed the white population of that city into the church on the grounds of the Sheldon Jackson school. In Juneau the Northern Light Presbyterian Church dates back to 1891. During the gold rush days, the missionaries opened preaching places and organized churches among the communities of miners of all races, predominantly white. Many of these churches have continued to the present, such as that at Fairbanks and Anchorage. One of the more modern developments is that of the mission church at Palmer in the Mantanuska Valley which was organized in 1936.

Mission Undertakings in China
1877 - 1922

<u>Year</u>	<u>Churches & Preaching stations</u>	<u>Mission S. S.</u>	<u>Schools</u>	<u>Medical Challenges</u>	<u>Totals</u>
1877-78	1	-	1	-	2
1878-79	2	-	1	-	3
1879-80	2	-	1	-	3
1880-81	2	-	2	-	4
1881-82	2	-	1	-	3
1882-83	2	-	1	-	3
1883-84	3	-	1	-	4
1884-85	3	-	-	-	3
1885-86	4	-	-	-	4
1886-87	6	-	1	-	7
1887-88	5	-	1	-	6
1888-89	4	-	1	-	5
1889-90	5	-	-	1	6
1890-91	5	-	-	1	6
1891-92	6	-	7	1	14
1892-93	6	-	6	1	13
1893-94	8	-	7	1	16
1894-95	8	-	8	1	17
1895-96	7	-	8	1	16
1896-97	6	-	8	1	15
1897-98	7	-	8	1	16
1898-99	13	-	11	1	25
1899-00	15	1	11	1	28
1900-01	15	7	11	1	34
1901-02	17	1	11	1	30
1902-03	20	2	13	1	36
1903-04	20	3	14	1	38
1904-05	22	3	17	1	43
1905-06	17	3	17	1	38
1906-07	18	3	17	1	39
1907-08	19	1	13	1	34
1908-09	19	1	16	1	37
1909-10	21	1	15	1	38
1910-11	21	-	13	1	35
1911-12	20	-	13	1	34
1912-13	22	-	3	1	26
1913-14	21	-	3	1	25
1914-15	18	-	2	1	21
1915-16	21	-	2	1	24
1916-17	21	-	2	1	24
1917-18	21	-	2	1	24
1918-19	21	-	4	3	28
1919-20	21	-	3	2	26
1920-21	22	-	3	2	27
1921-22	33	-	2	1	38

(Continued)

(Mission Enterprises in Alaska, Continued)

<u>Year</u>	<u>Churches & Preaching stations</u>	<u>Mission S. S.</u>	<u>Schools</u>	<u>Medical Stations</u>	<u>Totals</u>
1922-23	24	-	2	1	27
1923-24	24	-	2	1	28
1924-25	28	2	2	1	33
1925-26	24	2	2	1	29
1925-27	28	-	2	1	31
1927-28	25	20	2	2	49
1928-29	25	-	1	1	27
1929-30	31	17	1	1	50
1930-31	34	-	2	1	27
1931-32	36	52	1	1	90
1932-33	39	12	1	1	53
1933-34	27	15	2	1	45
1934-35	27	15	1	1	44
1935-36	27	16	1	1	45
1936-37	38	14	1	-	53
1937-38	40	16	3	-	59
1938-39	42	18	1	-	61
1939-40	44	20	1	-	65
1940-41	46	20	1	-	67
1941-42	44	20	1	-	65
1942-43	47	20	1	-	68
1943-44	30	-	1	-	31
1944-45	30	-	1	-	31
1945-46	41	-	1	-	42
1946-47	53	-	1	-	54
1947	63	-	2	-	65
1948	72	-	1	-	73
1949	69	-	1	-	70
1950	70	-	1	1	72
1952	68	-	1	2	71
1952	75	-	1	2	78

Note: The data above were tabulated from the Annual Reports of the Board of Home Missions (1877-1923) and Board of National Missions (1924-1952).

Mission Personnel in Alaska
1877 - 1922

<u>Year</u>	<u>Missionaries or Ministers</u>	<u>S.S. Missionaries and Colporteurs</u>	<u>Comm. Workers</u>	<u>Teachers</u>	<u>Doctors & Nurses</u>	<u>Totals</u>
1877-78	1	-	-	* -	-	1
1878-79	2	-	-	-	-	2
1879-80	2	-	-	-	-	2
1880-81	2	-	-	-	-	2
1881-82	3	-	-	-	-	3
1882-83	3	-	-	-	-	3
1883-84	3	-	-	-	-	3
1884-85	4	-	-	-	-	4
1885-86	2	-	-	-	-	2
1886-87	4	-	-	-	-	4
1887-88	4	-	-	-	-	4
1888-89	7	-	-	-	-	7
1889-90	6	-	-	*25	2	33
1890-91	8	-	-	29	2	39
1891-92	9	-	-	32	2	43
1892-93	8	-	-	37	2	47
1893-94	8	-	-	32	2	42
1894-95	8	-	-	37	2	47
1895-96	7	-	-	32	2	41
1896-97	9	-	-	25	2	36
1897-98	9	-	-	32	2	43
1898-99	12	-	-	28	2	42
1899-00	15	-	-	34	2	51
1900-01	12	-	-	28	2	42
1901-02	16	-	-	40	2	58
1902-03	20	-	-	39	2	61
1903-04	19	-	-	4033	2	61
1904-05	16	-	-	39	2	57
1905-06	19	-	-	36	2	57
1906-07	16	-	-	32	2	50
1907-08	18	-	-	30	2	50
1908-09	20	-	-	35	2	57
1909-10	18	-	-	35	2	55
1910-11	20	-	-	28	2	50
1911-12	20	-	-	37	2	59
1912-13	28	-	-	17	2	47
1913-14	26	-	-	19	2	47
1914-15	24	-	-	18	2	44
1915-16	24	-	-	18	2	45
1916-17	23	-	-	17	2	42
1917-18	23	-	-	18	2	43
1918-19	17	-	-	20	5	42
1919-20	19	-	-	20	3	42
1920-21	23	-	-	22	3	48
1921-22	15	-	-	20	2	37

(continued)

(Mission Personnel in Alaska, cont'd)

<u>Year</u>	<u>Missionaries or Ministers</u>	<u>S.S. Missionaries and Colporteurs</u>	<u>Comm. Workers</u>	<u>Teachers</u>	<u>Doctors & Nurses</u>	<u>Totals</u>
1922-23	21	-	-	** -	3	24
1923-24	20	-	-	27	3	50
1924-25	21	3	-	22	3	49
1925-26	23	2	-	** -	3	28
1926-27	10	2	-	-	3	15
1927-28	10	2	2	17	6	37
1928-29	15	4	2	7	5	33
1929-30	16	4	2	9	5	36
1930-31	12	-	-	9	3	24
1931-32	13	3	2	9	2	27
1932-33	17	1	2	10	7	37
1933-34	18	1	2	9	9	39
1934-35	17	1	1	9	8	36
1935-36	18	1	3	9	6	37
1936-37	18	1	2	9	3	33
1937-38	20	1	2	9	3	35
1938-39	20	1	2	9	3	35
1939-40	15	1	2	10	3	31
1940-41	16	1	2	10	3	32
1941-42	15	4	3	10	3	35
1942-43	13	1	3	9	4	30
1943-44	15	1	1	9	3	29
1944-45	16	1	3	11	2	33
1945-46	22	1	-	10	3	36
1946-47	23	1	1	8	-	33
1947	24	1	1	10	-	36
1948	25	1	-	10	-	36
1949	27	1	1	13	-	42
1950	27	1	2	14	1	43
1951	28	1	-	13	5	47
1952	29	2	-	12	10	53

(NOTE: The data above were tabulated from the Annual Report of the Board of Home Missions (1877-1923) and Board of National Missions (1924-1952).

* - Before 1889 the Board of Home Missions does not list teachers, these being under the Woman's Board of Home Missions.

** - Occasional blanks in the reports may indicate that data were not submitted in this particular year, due to lack of report of the Presbytery or the Department concerned.

Summary of Board Expenditures in Alaska
1885- 1952

1.	Total expenditures in Alaska - 1885 - 1923	\$724,084.00
	(figures in reports not broken down by departments)	
2.	Total expenditures in Alaska, 1924 - 1952	3,598,742.41
3.	Grand total in Alaska, 1885 - 1952	4,322,826.41

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4. Breakdown by departments, 1924 - 1952:

a.	Town & Country	1924-1934	\$ 373,392.04
b.	Work in Alaska	1935-1952	964,601.34
c.	S. S. Missions	1924-1952	53,810.49
d.	Educational & Medical Work	1924-1952	1,984,130.89
e.	Synods and Presbyteries	1931-1932	3,000.00
f.	Evangelism	1932-1948	468.54
g.	Student Summer Work & Graduate Travel	1924-1925	473.01
h.	Building Grants & Repairs	1924-1952	210,400.28
i.	Church Extension Bldg. Grants	1950-1952	7,100.00
j.	Inter-Board Commission & Departmental Projects	1948-1952	1,365.82
			<hr/>
			\$ 3,598,742.41

(NOTE: These figures have been taken from the Annual Reports of the Board of Home Missions (1885-1923) and Board of National Missions (1924-1952). This does not show the expenditures made by the Women's Board of Home Missions or other organizations.)

EXPENDITURES

<u>Year</u>	<u>Annual</u>	<u>Sub-total</u>
1923-24	-	
1924-25	46,342.22	
1925-26	46,691.02	
1926-27	45,118.60	
1927-28	46,544.92	
1928-29	33,933.69	
1929-30	31,461.08	
1930-31	38,631.93	
1931-32	34,515.77	
1932-33	29,014.20	
1933-34	21,138.61	
1934-35	24,174.00	
1935-36	33,556.11	
1936-37	31,512.69	
1937-38	31,491.04	
1938-39	30,860.79	
1939-40	29,873.01	
1940-41	39,296.15	
1941-42	32,068.44	
1942-43	30,933.94	
1943-44	40,245.12	
1944-45	40,320.34	
1945-46	49,237.85	
1946-47	50,226.47	
1947 (9 mo.)	42,351.30	
1948	74,428.39	
1949	94,588.73	
1950	96,813.64	
1951	96,292.70	
1952	99,979.44	
1953	101,383.85	
1954	116,155.77	1,559,181.81
1955	119,669.44	1,678,851.25
1956	118,201.00	1,797,052.25
1957	133,075.00	1,930,127.25

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